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THE

Commonweal

Puerto Rico

STEPCHILD IN THE CARIBBEAN

by Edward J. Dunne

Of and Above His Age

NEW DIMENSION FOR NEWMAN

by Frederick D. Wilhelmsen

Rosemary F. Deen — John Cogley

Elizabeth Bartelme — Richard Hayes — William Dunlea

Patricia Donegan — Philip T. Hartung

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-THIRD YEAR OF PUBLICATION

week by week

THE LABOR HEARINGS

DAVE BECK has focused the eyes of the nation on labor. The disclosures of the Senate Investigating Committee have already been considerable, and when the Senate Investigating Committee resumes its hearings there will be more. It is a good time for all to take stock.

At the outset, we think most people will agree that the basic purpose of the investigation is an excellent one. Any honest attempt to help labor clean house and to expose management collusion in the situation certainly has our vote. And before the matter comes to an end, we hope there will be more attention paid to the political situation in various localities that has prevented the previous prosecution of the racketeers who have infiltrated some unions. In the long run, reform is hopeless without the active cooperation of rank-and-file members, but there are some situations in which it is highly unrealistic to expect the initiative to come from the membership.

We also like the way Messrs. Meany, Reuther, Dubinsky, Hayes et al. are reacting to the work of the Committee. They were identified with the move for reform before the McClellan group began its hearings. The close cooperation that obviously exists between them and the Committee should be a real help to them in the future. Now that public indignation has finally been aroused, they should not stop while there is one corrupt union leader in office or one phony paper-local doing business. If they get the support they deserve, we do not think they will have any inclination to call a halt.

With this much said, it must also be noted that there are certain obvious dangers in all this, to labor and the nation. Some people are already trying to use the Beck disclosures and subsequent developments not as the basis for legitimate and necessary reforms but as an argument for genuinely anti-labor legislation. Public support for such efforts would, we think, be a serious mistake. It would be a mistake in the short run, because the labor leaders who will lead the movement for reform can hardly be expected to retain their enthusiasm if their efforts are used to cripple organized labor. And it would be a mistake in the long run because enactment of anti-labor laws would strike a serious blow at industrial peace and national progress.

WHEN LEGISLATION is being drawn up as a result of these hearings, we favor measures that would genuinely help men like George Meany and Walter Reuther and the others of similar character to eliminate corrupt elements from the labor movement and to keep them out. This does not mean measures that would cripple or destroy unions in the process.

Legislation to provide for stricter control of union finances and of welfare and pension funds is necessary, and we favor the passage of such laws. But we can see little connection between some measures now being proposed and the abuses so far disclosed. We do not think Mr. Beck, for example, or the union leaders in Scranton would have been hurt in any substantial way by right-to-work laws, but many honest unions would have been.

The problem of guaranteeing the rights of individual members inside unions is a continuing one and not easily solved. Here the recent move by the Automobile Workers represents an interesting experiment. According to the announcements, a group of distinguished citizens, completely outside the U.A.W. (including Monsignor George Higgins of the N.C.W.C.), will in the future constitute a board of appeals with real authority to deal with complaints of discrimination or corruption brought

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by individual members. Thus an avenue of appeal outside of the usual union channels will be provided for the individual with a complaint. The plan has yet to be tested, but perhaps here is a clue as to how the whole large problem can be attacked. But we do not think the proponents of Federal right-to-work laws have the answer, because their solution would create more real difficulties than we now have.

All discussions of labor problems should begin with the affirmation that collective bargaining is an essential element in an industrial society like ours. Unions must be regarded as permanent and indispensable American institutions, worthy of support and respect. They should not be treated as if they were interlopers whose very existence is subject to the mood of the moment. If the findings of the Senate Committee can be studied with this principle as a starting point, great good for the labor movement and the nation can come out of these hearings in the months ahead. But if anti-union forces succeed in stampeding public opinion and Congress, we will have tried to attack one evil by creating others.

THE PRESIDENT'S PRESS

PRESIDENT Eisenhower's press conferences are often curious affairs which emphasize the President's strictly unorthodox approach to politics. In recent weeks, commentators and editorialists have been considering—in sorrow and/or chagrin—the President's contradictory statements about the budget, his sense of outrage in the face of criticism, his insistence upon couching his answers to questions in generalization and metaphor (the meaning of which is, at best, somewhat cloudy), and his easy confessions of ignorance and, it appears, lack of interest, in many areas of political concern.

How can such a man be criticized? For instance, when he was asked his opinion on the nomination of Scott McLeod as Ambassador to Ireland, the President said he didn't know anything about Mr. McLeod. Asked to comment on the tax-loopholes which enable American oil companies to avoid payment of income tax, he registered surprise that the situation existed. Coming from the Chief Executive, these are astonishing, clearly unprofessional replies. And yet, in that they make further questioning useless, and sustain the image of the President as a man of sincerity and good will, they have been marvelously effective. Presidents Roosevelt and Truman, in their knowledgeability, would probably have cut off such embarrassing questions with a flat refusal to comment, thereby rendering themselves fair game for further criticism.

The innocence of the President's replies to would-be tormentors nearly always redounds to his credit. He won the sympathy of millions of Americans the other day when he explained his brother's critical remarks on the budget by saying, "Edgar has been criticizing me since I was five years old." Not only did the President dispose neatly of an awkward incident, but he managed to cast himself in still another cherished American role—that of the little fellow bullied by an older, stronger, but less worthy brother. It was an inspired stroke.

Perhaps it is simply luck, or perhaps Mr. Eisenhower is really cleverer than his clever predecessors. But whether it is instinctive or not, in dealing with reporters his method of cooling off the hot potatoes could hardly be improved on.

The climate may change, of course. Americans are fickle in their hero-worship, and in his second Administration the President has been subjected to an ever-increasing number of unpleasant questions. Whatever it is he has—luck, skill or genius—the President will be needing more of it in the months ahead. It will be interesting—as a lesson in political attitudes and psychology—to see what happens.

NEXT WEEK

VIVIAN MERCIER writes about Jules Laforgue in the Spring Book Number.

"I rank the poetry of Laforgue at his best very high indeed. . . . For all its superficial resemblance to that of Corbière, his poetry is unique. Like James Joyce, he is at once a realist, an ironist, a parodist, a virtuoso and a technical innovator."

GROWING UNIFORMITY

CERTAIN of Europe's fears of the twenties and early thirties are now well on their way to being realized. The standardization involved in the American type of mass production has become more and more extensive in industrialized countries overseas. And the life of the proletariat, and still more of the middle classes, is tending to resemble the American pattern ever more closely.

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In Britain it is perhaps American movies and TV that exert the greatest force in this direction. And if these can be justly accused of distorting present-day life in the United States, they inevitably do reflect values that are extensively cherished here. When so high a proportion of British moviehouses regularly concentrate on American films, and when British TV executives prefer to import unimpressive American television plays to producing their own, the effect is far from negligible. The same is true of British comic strips, gossip columns and yellow journalism on the American model.

In Western Germany our influence, for good or ill, is not quite as direct. Curiously enough, there is a comparable debate about Sunday observance going on simultaneously there and in America. In this country the extent to which retail trade is to be permitted on Sundays is being warmly contested. Various religious groups have been calling for more strictly enforced local Sunday observance, especially where superhighway shopping centers and automobile dealers are concerned. In Germany, however, where the work week is still forty-five hours long, various major productive enterprises have shifted to a staggered week of seven working days. Prominent among them are the steel, glass, paper, rubber and chemical industries.

But if the decline of the German Sabbath under a productivist impulsion appears to indicate certain sharp contrasts to conditions over here, even more striking resemblances can be observed. According to a recent Manchester *Guardian*: "In Western Germany Sunday is the principal day of the week for horse-racing, car-racing, football, athletic meetings, cinema-going, eating and drinking in public. . ." Besides, "the tradition has established itself of the country cousins coming to town on Sunday to stare into shop windows, eat relays of monster cream cakes in midafternoon and snatch an exciting whiff of the gay night life of the city. The townsmen meanwhile go to the country in such numbers and at such a speed that Sunday evening is the most dangerous time of the week on the German roads."

Perhaps this widening prospect represents but a passing stage in the development of full-fledged industrialization in a number of lands. Under the impetus of like or coordinated producing and consuming habits, similarities among countries seem destined to multiply, especially through West Europe's coming common market, and the other economic groupings now proposed for Scandinavia and for the Western Mediterranean, for Central America and for South America.

The hope is that once living standards have risen appreciably, some of the more abiding national cultural values will reassert themselves. It is said, for instance, that since the death of Franklin D. Roosevelt, American political and cultural ideas have made little if any impression on British intellectuals. Here is a group that has been asserting its independence of America. Similarly other Europeans, regardless of the material and social transformations of their respective countries, may themselves bring forth ideas and attitudes of their own from the well-springs of their tradition-nourished interior resources. Otherwise Western man, if he is spared a nuclear holocaust, will eventually be confronted by a more or less universal caricature of civilization in which gadgetry, morbid interest in private lives and canned entertainment—salient surface features of American life in mid-twentieth-century—call the tunes.

UNDER THE WAVES

FURTHER EVIDENCE of our constantly shrinking globe is the newly proposed tunnel under the English Channel. An international organization known as Technical Studies, Inc., has launched a plan to build such a tunnel, and the project is now being considered by the French and British governments. Extensive preliminary discussions have been successful so far, and the chances for the venture are considered good.

The fact of a tunnel under the Channel is not in itself of extraordinary political, economic or military significance. Non-stop rail travel between England and France will not change the face of Europe and will not automatically assure a feeling of brotherhood in Europe or any place else. But it is more evidence of Europe's growing realization of national interdependence. National rivalries have been subordinated to the common good in NATO, in the European coal, steel and atomic pools, in the development of the "free market" plan, in the fact that a German general is now the commander of NATO's most important ground forces, which includes French troops, of course.

Military and economic unions will not in themselves guarantee peace, admittedly. Indeed, the physical fact of a European—and a world—community is what makes international peace so precarious. The modern world is in fact a single community, but one in which there is no corresponding spirit of community and no adequate machinery to cope with the lack of truly world-wide values. We have been forced by two world wars and by modern

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weapons to recognize the fact of one world in a military sense; we are being forced increasingly to recognize it in an economic and political sense; but we have too long deluded ourselves that the aspects of life in one world can be separated.

In the atomic age, we have perilously little margin for error in our struggle for peace, and a wrong step can set off a world explosion. Nevertheless, there are hopeful signs, even in a thing like a tunnel to be built under the English Channel. The peoples of Western Europe—and of most of the rest of the world—have come to recognize the identity of their interests in more and more areas of life. There are grounds for hoping that the recognition will be extended, before it is too late, to embrace every aspect of world community life.

DISSENT OF THE STUDENTS

REPORTS FROM Communist China suggest that there is a pattern in the behavior of many students in Communist-controlled countries. Like many of their counterparts in capitalist countries, the students of at least two leading institutions in China have expressed dissatisfaction because their jobs are inconsistent with their education. But, more important, these students have been criticized for seizing too eagerly upon one of the alleged freedoms of a Socialist society—the freedom to think independently. They have been influenced by student exchanges and they have analyzed news reports that were surreptitiously gathered from outside sources. As a result they have sometimes become confused in "distinguishing between Socialist democracy and bourgeois democracy." In discussing the Hungarian revolt they have tended to confuse "friend" and "enemy."

All this the Peiping Government and the school officials find disturbing and disconcerting. The official explanation is that over eighty per cent of the students come from upper-class families and are still tainted with bourgeois and imperialist ideas. The dangerous independent thinking of these students is to be redirected into the proper ideological channels by more severe restrictions and by Party representatives who will instruct the students in political and ideological "realities." The Communist authorities are understandably worried. Although the number of students who stray from the accepted line may be small and they have so far been dissuaded from open demonstration, they have dangerous precedents. Poland and Hungary press too closely upon the Communist memory. Students were among the most critical and militant revolutionaries within these countries. The road from intellectual dissent to active opposition seems too plainly marked. The student must be shown clearly —and early—that he has been misled, that he is going in the "wrong" direction.

As incomplete as they are, the reports from within Poland, Hungary, East Germany, China and even Russia itself indicate that Communist leaders face real problems. Communist countries obviously need trained scientists, technologists and professional men who are fully indoctrinated and committed to Communism. But the very training the student undergoes to achieve this superior position places him in a special class. Unless he submits completely to the Communist indoctrination, he tends to be more critical of the rigid rules imposed upon him. For, as Djilas was jailed for saying in print, Communism has lost its internal dynamism. Its theory becomes increasingly a set of codified, rigid rules; its practice is a totalitarianism that has produced outrages which have shattered even life-long commitments to the distorted vision. This is not what the young Communists of the thirties expected. Nor does the Communist student of today always accept it readily.

The reactions of Communist students to forced indoctrination lends additional strength to those who see a transformation from within Communist countries. And they are further evidence that the West should intensify the political, the ideological battle it wages with Communism. When students within Communist countries search for ideas and actions which best serve the cause of democracy and freedom the West should not appear to be empty-handed.

KNOW YOUR FRIENDS

TOO MANY people, the Agriculture Department says, have been misled by fictitious stories about hawks, falcons, eagles and other birds of prey. They are not the villains they are so often said to be. They are not baby-snatchers, nor are they dangerous to farm animals. They have, in fact, been grossly abused for all these many years. It is time, the Department's monthly publication says, to rehabilitate these birds and see them as symbols of "nobility." Many people will gladly do their part in this venture, we are sure; but we're also sure that ugly rumors have their effect and many people will remain convinced that these birds are no better than they should be.

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Stepchild in the Caribbean

"PUERTO RICO'S REAL PROBLEM IS NOT TOO MANY PEOPLE; IT IS THAT OF NOT ENOUGH EMPLOYMENT"

EDWARD J. DUNNE

IN A PAID advertisement of the Economic Development Administration of the Commonwealth of Puerto Rico, which appeared recently in several different magazines of national circulation, Luís Muñoz Marín, the Governor, said: "Our real problem is not overpopulation but *under*development." To date, three main attempts have been made, if not to solve Puerto Rico's basic problem, at least to relieve it.

Puerto Rico is an island only one hundred miles long by thirty-five miles wide, some sixteen hundred miles southeast of New York. At the time the island first came under the American flag, as a result of the Spanish-American war, it had a fairly stable population of slightly less than a million people, most of them living in conditions of abject poverty. Today it has a population of about two and a quarter million, although three-quarters of a million Puerto Ricans have migrated to the continental United States in the course of the past ten years. In spite of this huge migration—twenty-five per cent of the island's total population—Puerto Rico is still one of the most densely populated areas in the world. More important still, the rate of natural increase is one of the highest in the world, twice as high as that of the United States. What has happened in the past fifty years to bring about this tremendous increase in the population of so small an island?

Puerto Rican women today are no more fertile than their grandmothers were, but advances in medical sciences as well as a more complete medical coverage have brought about a sharp decline in the infant mortality rate and an equally sharp increase in the life expectancy rate. Both rates now compare favorably with those in the continental United States. In other words, more children are surviving the perils of infancy, are growing up to adulthood, and in turn are having their own large families. Anyone familiar with geometric progression knows what happens to a country's total population figure under such circumstances.

But, as the Governor said in the advertisement: "Our problem is not overpopulation but *under*development." After all, Long Island, with a population twice that of Puerto Rico on a land area one-half its size, maintains one of the highest standards of living in the world. Our problem is not that we have too many people; it is that we do not have enough employment for all the people we do have.

Last year Puerto Rico held a celebration during Economic Development Week, an event intended to salute not so much the opening of its four hundreth factory under Operation Bootstrap as the fact that for the first time in the history of the island income from manufacture exceeded income from agriculture. Up to the present Puerto Rico has been principally an agricultural country, and agriculture here means primarily sugar cane. But the production of sugar cane has its own built-in labor problem. The producer needs a large force of field hands at $15 a week during the five-month period from the middle of January into June in order to harvest the cane. During the rest of the year, however, the sugar cane needs very little care, and the producer, consequently, needs very few laborers. Not only does the cane cutter suffer from the six months of unemployment, but also his creditors—the grocer, the clothier, the druggist—in short, the entire economy. For years, economists have warned of the necessity of abandoning sugar cane and concentrating

Father Dunne is a Redemptorist priest serving in Puerto Rico.

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on a more diversified agriculture, but the truth is that no type of agriculture could begin to solve Puerto Rico's chronic unemployment problem. Nevertheless, efforts have been made in recent years towards a diversification in agriculture.

There has also been an attempt to intensify mining operations on the island. But because Puerto Rico is so poor in mineral resources, such activity is of little importance in the over-all picture. In the course of the past ten years, attempts to relieve the disproportion between the labor force and the jobs available have been channeled into three main efforts—birth control, migration and Operation Bootstrap.

THE FIRST attempt to solve the problem of overpopulation and underdevelopment was the very direct one of advocating birth control and sterilization. The birth control campaign was a failure. It was not the poor but the middle classes which seized upon birth control—precisely the classes the government would have liked to see having larger families.

It would be consoling to report that the opposition of the Catholic Church was the reason for the failure of the birth control movement, but such was not the case. The Church has an effective and active influence over no more than fifteen per cent of the entire Catholic population on the island. And if the other eighty-five per cent are not influenced in the least by the Church's teaching on other points—such as the unity and indissolubility of marriage, the obligations to hear Mass on Sunday, to abstain from meat on Fridays, to receive the Sacraments and to baptize their children soon after birth, etc.—why should we suddenly presume that they are going to accept the Church's teaching on a subject as explosive as birth control?

As a matter of fact, according to a survey made some years ago by a Planned Parenthood group, about eighty-five per cent of those questioned admitted that the position of the Catholic Church in no way determined their personal opinion, regardless of whether they were in favor of or against birth control. The birth control people themselves make light of the Church's opposition, blaming the failure of their program on two causes. First, they say the advocates of birth control did not get out and preach their message to the masses; they were content to sit in their offices and clinics, waiting until the masses would come to them. Secondly, the Puerto Rican male, who insisted that it was exclusively his right to determine whether or not he and his partner should practice birth control, was loath to introduce contraceptive devices into the sacredness of his marital relations, although in many cases he was not at all averse to making use of such devices in his extra-marital relations.

Relations between the Commonwealth government and the Catholic Church are rather strained. The birth control movement sponsored by the insular Department of Health and an anti-clerical and even anti-Catholic bias on the part of high officials in the Department of Education and on the faculty of the government-supported University of Puerto Rico are two of the principal reasons. The Church recognizes the need for reducing the present birth rate fully as well as the insular government, but it insists that this can be achieved—and more effectively—in other ways. For example, the Church advocates the passage *and enforcement* of much stricter laws against adultery, concubinage and divorce. At the present time one child out of every three is born out of wedlock. The divorce rate on the island is very rapidly approaching that of the continental United States, the highest divorce rate in the world.

When the birth control program failed, its proponents shifted their emphasis to sterilization. In the beginning they urged the sterilization of the male, but anyone familiar with Latin cultures could have predicted that such a program was doomed to failure from the start. Then the birth-controllers turned to advocating the sterilization of women, a far more dangerous operation from a medical point of view. It is in this area, however, that they have won their greatest success.

Many a Puerto Rican husband, unwilling either to use prophylactics or to submit himself to sterilization proved perfectly willing and even anxious to have his wife sterilized. Strictly speaking, only therapeutic sterilizations are permitted, but doctors who are willing to perform this type of operation can usually adduce therapeutic reasons for any patient who wishes to be sterilized. I myself have talked to women in our municipal hospital whose only reason for being sterilized was the economic one.

MIGRATION of Puerto Ricans to the mainland is the second method attempting to relieve the overpopulation and underdevelopment problem. It is with this aspect of Puerto Rico's affairs that continentals are likely to be familiar. About eight hundred thousand Puerto Ricans have migrated to the United States since the end of World War II. About two-thirds of them have settled in New York City, although in more recent years they have been going in ever increasing numbers to Puerto Rican colonies in other Eastern or Midwestern cities such as Philadelphia, Chicago, Cleveland, Lorain, Ohio, and Gary, Indiana.

Officially, the island government neither encourages nor discourages migration. The Puerto Rican is a natural-born American citizen, just as truly as a Cabot or a Lowell, and he therefore has the right to move freely within United States territory. Unofficially, the government accepts migration as a necessary evil, and it main-

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tains offices in New York and elsewhere to help the migrant adjust himself to his new surroundings.

This air-borne mass migration, the first such in history, is the result of a number of separate causes, most of them arising out of World War II. Since the Puerto Rican is a native-born American citizen, he is not limited to a quota nor obliged to take out passport or visa. All that is required is that he have the money to pay his plane-fare to New York. Military service between the beginning of World War II and the end of the Korean war gave large numbers of Puerto Ricans their first glimpse of life in the United States. War-built airfields and the development of the DC-4 gave the island its first fast (eight hours instead of four days to New York) and cheap ($100, one-way to New York) transportation to the mainland. Newer-type planes have now cut flying time to under six hours, and two even more economical types of service have been introduced—tourist ($64 one way) in 1951 and coach ($52.50) a year ago.

Actually, there are two distinct types of migration to the mainland. The first is the uncontrolled and permanent migration of Puerto Ricans to New York and other cities. The second and less well-known migration is temporary, agricultural and controlled.

Farm cooperatives, particularly in South Jersey, around Harrisburg, Pa. and Buffalo, N. Y., depend to a great extent on Puerto Rican labor to harvest their crops. Formerly, farmers belonging to such cooperatives could recruit the labor they needed from among low-income groups in their own vicinity, but in recent years such sources of labor have tended to move to nearby cities where better and higher-paying opportunities awaited them. Today, these cooperatives notify their State Labor Departments of the number of additional field hands they need; the State Department of Labor in turn hands over the request to the Puerto Rican Department of Labor, which recruits the workers.

In such cases, the migrants work under a contract which binds them to a specified number of months of work. In return the contract guarantees them a minimum hourly wage, a minimum number of work days per month, and usually, an advance on their salary to pay the cost of their transportation from Puerto Rico to the work area. While working for such cooperatives, the laborers are usually housed in central camps from which they are sent out to the farms of the individual members of the cooperative group.

The program has serious defects. Housing conditions are anything but ideal. The lack of sufficient recreational facilities in the small farm towns for these Spanish-speaking workers is an invitation to them to spend much of their free time in bars and brothels. Sunday work all but excludes any formal practice of his Catholic religion by the worker while he is in the United States. These problems need to be dealt with, and steps are being taken in this direction. But what is important is that the program in spite of its defects is providing year-round opportunity for farm workers. The workers spend the winter and spring in the cane fields here on the island and the summer and fall on farms in the United States.

Migration is and will continue to be a necessary part of our efforts to reduce the gap between the island's labor force and the job opportunities available. The migrant not only removes himself from the overcrowded local labor mart but also sends back fifteen million dollars to Puerto Rico each year. In this connection, one fact must be made clear: the Puerto Rican migrant is not really depriving anyone of a job opportunity. As the newest arrival he is at the bottom of the labor ladder. He is the last one hired and the first one laid off during a slump. In addition there is a very direct ratio between job opportunities and the rate of migration. When jobs are scarce on the mainland, migration from Puerto Rico drops off to a trickle.

Sometimes, of course, migration does have its dark side, even for those who are left behind. If the migrant fails to obtain work in the United States or if, having obtained work, he fails to send back financial assistance, his family may be reduced to an even more intense poverty. There are cases where the migrant's wife, unable to leave her small children in order to look for work in the local factories, has resorted to prostitution in order to support herself and her children. And there is the problem of out-and-out abandonment. Even so, these are essentially fringe problems which do not seriously militate against migration itself as a means in solving Puerto Rico's basic problem.

THE BOLDEST and most successful attempt, however, to solve Puerto Rico's basic problem has been Operation Bootstrap. Bootstrap has received unstinted praise, for the most part well merited.

The whole purpose of Operation Bootstrap is to create jobs where jobs do not exist. In its present form the plan goes back to the establishment of the Economic Development Administration (EDA) in 1948, but the idea was tried on a small scale even before that. To begin with, the government set up five factories to manufacture cement, ceramics, glass, paper and shoes. At the start the government-operated factories were run at a loss, a loss which the government absorbed as preferable to paying out the same money in direct relief. During this period the government was accused of outright socialism, but once the plants were firmly established, they were sold to private enterprises.

Operation Bootstrap offers eligible manufacturers two motives for opening plants in Puerto Rico. The first is the cheap and plentiful labor market. The second is a ten-year exemption from insular taxes. (Because taxa-

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tion without representation would be tyranny, no federal taxes are collected in Puerto Rico.) The tax exemption applies not only to corporate taxes but also to personal income tax, if the income is paid to residents of Puerto Rico by a tax-exempted corporation.

Under this plan the government will even build a plant according to the specifications of the prospective manufacturer and then lease or sell it to him. Up to now four hundred such plants have been opened. Recently the plan has been extended even further. The tourist trade has finally been recognized as a legitimate industry, and the program will now include tourist facilities as well as manufacturing. At present the EDA is building two luxury hotels in the San Juan metropolitan district which will be leased to nationally famous hotel chains, and several restaurants are also being built under the plan. EDA hopes to interest European as well as American manufacturers in extending their operations to the island and they are also being offered the ten-year tax exemption. In addition, the low-cost labor market has attracted several other industries which for one reason or another do not qualify for the tax exemption and other benefits of Operation Bootstrap.

While Operation Bootstrap largely merits the praise which has been lavished upon it, there are nevertheless some serious defects in the plan. In the first place, there has been a concentration of the EDA-approved plants in and near the San Juan metropolitan area, and the areas served by the ports of Ponce and Mayagüez have not received a fair share of the new plants. This condition, however, will undoubtedly be righted in time.

More essentially, the whole success of the plan is based on the continuance for the foreseeable future of a cheap labor market, and this puts the otherwise pro-labor government in the position of opposing all attempts to raise the legal minimum wage. Yet things cannot be expected to remain as they are.

Only the most strenuous fight on the part of the Governor and of Antonio Fernos Isern, the Resident Commissioner (non-voting member of the House of Representatives in Washington) prevented Puerto Rico from being included in the last federal minimum wage law. Particularly after the tax exemption period has run out, gradually increasing wages will eventually reach a level where it will no longer be economically feasible for some manufacturers to continue operations in Puerto Rico. This will be especially true in the case of manufacturers whose products must compete directly with products made in Japan or in other cheap labor markets. One such manufacturer told me some time ago that, preparing himself against such a day, he has already made a thorough investigation of the possibility of moving his entire operation to the British island of Jamaica. We can expect to see several such plants suspend operation shortly after 1960, that is to say, once their tax exemption has expired.

Unfortunately, in the early years of the plan it was necessary to accept such fly-by-night operators in order to get the program going. In more recent years, however, since the plan has proved itself, the EDA has been able to limit its invitations to such established industries as General Electric, Remington Rand, Sunbeam, Carborundum, and the like. The prospect of a gradual but continual rise in labor costs on the mainland will still leave operation in Puerto Rico by such companies economically feasible for decades to come.

An even more serious defect is that almost all the manufacturing which has been brought to the island thus far has been light industry. Of the thirty-five thousand jobs already created by Operation Bootstrap, the vast majority are held by women. This in itself is by no means an unmitigated evil. For the first time in the history of the island, an unmarried woman from the poorer classes has a real chance to be economically independent. Apart from the small number who could find work in domestic service, marriage or concubinage was the only means by which most girls from the poorer classes could assure themselves of economic security. Anxious to achieve such security, they would jump at the first opportunity offered them, even if it meant stifling their consciences and living in concubinage. In the years ahead, a growing economic independence should mean a sharp drop in the number of concubinate unions.

This is the good side of the picture. But in spite of the economic security that Operation Bootstrap offers to the single girl, it does give rise to a very unhealthy situation. In too many cases it is not the husband and father who is the principal breadwinner in the family but the wife or the unmarried daughter. In other words, Operation Bootstrap, in spite of the jobs it has directly created, has made little dent in the ranks of the unemployed; it has for the most part created jobs for a class of people who a generation ago would not have even looked for work.

Puerto Rico needs relief here and now, however. We cannot afford to wait until someone devises the ideal plan. Operation Bootstrap has its defects, as does the seasonal migration program; this we do not deny. But they are helps and tremendous helps right now. All we can do is support them, meanwhile working to eliminate their defects. Our annual per capita income is still only half that of Mississippi, the least developed state in the Union. But in the past ten years we have raised our per capita income and our standard of living from one of the lowest to the second-highest in all Latin America. Only oil-rich Venezuela boasts a higher standard of living. We still have a long way to go; the point is that in the past ten years we have come a long way.

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New Dimension for Newman

FREDERICK D. WILHELMSEN

TO A MAN BORN after World War I, the autobiographical writings of John Henry Newman are in many ways incomprehensible. (*John Henry Newman, Autobiographical Writings.* Edited by Henry Tristram. Sheed and Ward. $4.50.) They belong to a Victorian genre as distant from the temper of our day as are the houses of the great Whig magistrates and the prose of Macaulay. The autobiographical remains in question could not have been written by a contemporary; therefore he cannot understand them from within. He can approach them only as a man might approach the Cordilleras from the sea, sighting them from a distance and through the mist, white, rising sharp like needles, their pointed crests lost in fog and the dusk of a declining day: incomprehensible, they are nonetheless there before him, factual, existent, and he "can do nothing more than take them as they are." It is in the spirit of this last sentiment, taken from *The Grammar of Assent,* that we must approach these fragmentary confessions.

That they are foreign to the age, that they are the work of a mind at once universal and provincial, is apparent to anyone who will but leaf through the book with a half-critical eye. It is my firm conviction that they add a dimension to our knowledge of the great theologian and educator, a dimension which deepens rather than lifts the mystery that has ever surrounded him. Through the Victorian façade, beyond the quaint provincialism and stiff classicism of the older Oxford manner, looms a spirit who breathed an air common to Augustine and Pascal. The wind of crisis, decision, risk and doom, the saving grace of God rustle through these papers and lift them to a universal order of things. They belong, truly, with the classics of the Christian history of the soul.

There is no planned center to these writings. They would be lost to us if Newman had not carted his correspondence around England for half a century; if he had not fastidiously saved old notebooks, cardboard covers, faded envelopes; if he had not perpetually sorted and corrected the letters of almost seventy years, forever arranging anew the furniture of the past in the light of the judgment of the present. Newman's sense of responsibility to his own past, shared in common with all the great Victorians, would be judged abnormal by many today. They would see here nothing but a mass of introspection and self-recrimination.

Here we have the letters of the schoolboy, who emerges from their pages as something of a proper prig, exulting in the most trivial of academic distinctions and simultaneously warning himself against the pride latent therein. He was a child who disdained the company of his fellows as he damned Trinity in a letter to his mother as a place where the only "necessary . . . qualification . . . was Drink, drink, drink." It could not have been easy for the mellowed old Cardinal who insisted on billiard tables for the students at the Catholic University of Ireland to admit that as a boy he never understood from within the comradeship and conviviality which are part of the youth of Catholic and pagan alike. It is far easier to confess to having been a rake than a prig. Yet Newman confesses the latter and such a confession, coming from a man sensitive almost to morbidity, is a sign of his heroism and sanctity.

IN THIS VOLUME we have, from the pen of the most fastidious master of English letters, the most fantastic document in English literature: a *biography* composed for his proposed memoirist as a model upon which she might proceed in the task he had laid upon her. Newman loathed the inflated and laudatory biography of the Victorian era. He abhorred chance references to himself and his family in the press. "I am," he told Lord Blachford, "as if my skin was torn off." Biography ought to be written around the letters of the subject in question, thought Newman; the style should be chaste and severely factual. Insisting that an Anglican should edit his pre-Catholic papers and chronicle his early years, he delegated the task to Anne Mosley. She pronounced his "Autobiographical Memoir" a work of absolute truth and fairness. The document was written in the third person. It was done in a severe and plain style, without any of the high rhetoric associated with the *Apologia.* The manner is reminiscent of the *Arians of The Fourth Century,* but altogether without the music that makes that book a masterpiece of historical and theological style.

The work of his very old age, his memoir is a *tour de force*: while revealing nothing of the man

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himself in the exposition, it mercilessly gives him away in that the exposition merely illustrates his correspondence, which was the history of his soul. Newman intended both to reveal the configurations of his spirit and simultaneously mask them behind the proprieties of the age. Why he should have desired to do both is lost in the secret of that subtle and nervous sensibility which informed what was perhaps the most remarkable, what is certainly the most interesting, personality of the Victorian era.

We are given Newman's three early journals as well as the journal he composed between 1859 and 1879. They were written without stylistic pretense and were clearly a dialogue between Newman and his conscience, his conscience and God. The barbaric writing is a shock. The youthful Newman was not yet one of those rare masters of prose who writes with ease from the center of a sensibility formed once and forever by the *ars scribendi*. "The unpleasant style in which it is written arises from my habit from a boy to *compose*. I seldom wrote without an eye to style, and since my taste was bad, my style was bad. I wrote in style, as another might write in verse, or sing instead of speaking, or dance instead of walking. Also my Evangelical tone contributed to its bad taste." The Evangelical tone is plainly there, filling all the intense introspection that troubles these pages.

This introspection, so typical of nineteenth century Evangelicalism, was condemned by Newman himself early in his theological career at Oxford as tending to turn the mind from the God experienced in prayer to the experience of prayer itself. Yet he was for a time a young victim of the disease himself. The journals show us a youth desperately praying God for the grace of academic defeat lest he suffer pride and vainglory. They also show us a youth, full of intelligence and confident in his own powers, even shrewd enough to cushion possible failure by exalting his academic opposition in his letters to family and friends. The tension, perhaps overdeveloped by A. Dwight Culler in his *The Imperial Intellect,* was dissolved when Newman moved away from the Calvinist party within the Church of England. He rapidly seized on the crucial importance of the objective in religious truth and his Catholic journal shows us how far he had travelled from the dark religion of his youth. "O how light a Cross—think what the Crosses of others are! And think of the compensation, compensation even in this world." And these words were written, Newman reminds us, before he was made a Cardinal.

NEWMAN'S CURIOUS adventure in Sicily, the only *physical* adventure in his life, ended in sickness, convalescence, and a return to health accompanied by a clear sense of destiny. Newman dated his mission from that time. He wrote down the story in a manuscript called "My Illness in Sicily." Much later he intended it to form part of Miss Mosley's memoir. The don on a holiday was a familiar figure in nineteenth century England, but the clerical don on a mule in the exotic wilderness of the Sicily of the Bourbons in 1834 was a Quixotic figure to say the least.

Although a decent horseman—a Fellow of Oriel was expected to ride—Newman's abrupt desertion of the Froudes in Rome for the fortunes of Sicily on a mule seems altogether out of character. His own explanation, that he was led by "The Kindly Light" of God is as satisfactory as any. The Latin conversations with his doctor, the sketch of the sick room, the minute descriptions of the twilight of consciousness were written by a man who wondered why he took such pains to record events that could interest no one but a wife or—we might add—a world that was to be moved by the mission given him upon his return to England. Yet, writing years later in 1874, his only regret seems trivial and factual: he had failed to detail with full precision his loss and slow recovery of memory.

The *Autobiographical Writings* were collected by Father Henry Tristram of the Oratory. The introductions are his own. Fortunately, the papers were ready for publication when Father Tristram died in 1955. His work was completed by Stephen Dessain of the Oratory. Newman scholarship in the future must take these memoirs into consideration and all future judgments about Newman must be squared with them. A strong case in question is the theory that emerges from Dwight Culler's *The Imperial Intellect*. Primarily interested in Newman as an educator, keenly aware of the tension that existed in Newman's mind between religious and profane knowledge, Mr. Culler tended to reduce this conflict to an opposition between an evangelical sensibility and an educational liberalism, a conflict producing the five crushing illnesses at Oxford. The memoirs correct this theory and thus illustrate their use for future Newman scholarship. Culler's contention that the Oxford illnesses were more important than the illness in Sicily will not stand up to the central importance Newman gave the latter in the lengthy essay discussed above.

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Professor Culler, despite the profound insights which make his study perhaps the finest on the subject yet written, tended to equate political, religious, and educational liberalism. Newman's opposition to the first two could not be squared with his adherence to the third; therefore, maintained Culler, evangelical rejection clashed with intellectual acceptance. Thus *The Idea of a University* was a belated and uneasy balance, the result of a conscience disturbed by an unresolved intellectual dilemma. But the journals show Newman—not merely in theory but in *sensibility*—moving steadily away from all things evangelical shortly after his election to Oriel. As H. Francis Davis pointed out in *Blackfriars* in December, 1956, Newman was a Tory to the root of his soul. The lines were drawn more sharply when the Evangelical party joined the Whigs in proposing utilitarianism in education. "High and Dry" and "The Party of the Squires" were one piece with the insistence on classics and mathematics, the education proper to an English gentleman.

MR. DAVIS' and my own reading of the issue is backed by an appendix to the first "Autobiographical Memoir," a letter written for the *University Gazette* but later on suppressed by Newman. Of his education at Oxford, Newman pointed out that he came up to the University "with an active mind, and with no thought but that of hard reading." He was considerably younger than the other undergraduates and he received "little tutorial assistance or guidance." Left to his devices, he followed his own bent: the study of *subjects* rather than specific books. Seeking the relations between ideas, he was accustomed to move rapidly from the classics to modern literature; from modern literature to science; from science to theology; theology to philosophy; and thus back round the cycle again. When it was time for him to be examined, he found himself questioned on the contents of books rather than on content which happened to be found in books. As a result he went to pieces. The breakdowns followed on a tension between what he read and what he was supposed to have read, not between an evangelical piety and a liberal mind.

Newman's letter is not without interest to American Catholics today who are thinking through once again the goal of education. Imaginative scholars since Newman's time have known his own experience. It is by no means uncommon in our American universities today. The theory prevalent at the Oxford of his day was a rather narrower but tougher and more substantial version of the theory propounded in our time by The Great Books Foundation. Newman, in the letter in question, urged more direction of a boy's reading lest he find himself lost by "dabbling in studies and occupations, good in themselves, but out of place." We might wonder, however, if religion would have fared better had Newman been forced to toe the line. Even as a boy Newman could never have remained fixed in the study of a designated number of books which were supposed to enshrine the inheritance of Western civilization. The writer of *The Essay on the Development of Christian Doctrine* demonstrated, once and for all, that an inheritance cannot be entombed in any book or number of books. "Ideas" grow in time and unfold gradually from the soil of history. They must be sought in that soil if they would be understood as they really are. Beyond history ideas are but the dust of abstractionism which is the cemetery of the intelligence.

However a man apply the mind of Newman to the problems of the day, Newman himself will retain the allegiance of anyone who was once captured by the quiet splendor of his prose, the gentle reasonableness of his rhetoric, and the subtlety of his mind. The *Autobiographical Writings* will disappoint those who seek in it some univocal key to unlock the paradox of Newman's mind. The paradox is deepened, not dissolved. The fact will shock only those who are unaware of the essentially paradoxical structure of Christian existence.

There is a document, the shortest of them all, which holds up the paradox who was Newman, nor does the paradox dissolve under inspection. This document is the back cover of an ordinary school exercise book; the first and last two entries are in ink, the intervening four in pencil. Its composition extended over a period of seventy-two years, from 1812, when Newman was eleven years old, to 1884, when he was eighty-three. It is clearly the strangest biography ever written: seven entries, seven sentences, spread over a lifetime and across a century. Why it should have survived and why he should have written it is one with the mystery of Newman. The first entry reads, "John Newman wrote this just before he was going up to Greek on Tuesday, June 10th, 1812, when it only wanted 3 days to his going home, thinking of the time (at home) when looking at this he shall recollect when he did it. . . . At school now back again."

The last entry reads, "And now a Cardinal. March 2, 1884."

AN APPEAL

Rev. A. M. Ravalico is working against time to complete a new school and orphanage in North India. He needs twenty thousand rupees ($4,700) to finish this home for two hundred shelterless boys and girls before the end of May when the rainy monsoon season makes further construction work impossible until October. Contributions may be sent to Father Ravalico through Salesian Missions, 148 Main St., New Rochelle, N.Y., or directly: Nirmalabas, Imphal, Manipur, India (Airmail 25c).

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A FULL QUOTATION ON CIVIL LIBERTIES

AT THE TAIL end of the piece I wrote on "The Witnesses' Dilemma" a few weeks ago [Mar. 15], I quoted George Sokolsky this way: "Civil liberties are always impaired by Congressional committees. . . . The fundamental trial by jury, the right of a day in court, the right to be represented by counsel and many other basic civil rights are impaired." The four dots stood for the words "and by most administrative boards." I left them out to save space, which is always a problem when one writes a column as tight-fitted as this one. I might say too that I did not believe the reference to administrative boards was essential. Mr. Sokolsky once made some general statements about Congressional hearings; I was writing about Congressional hearings when I quoted him. It was that simple.

The Sokolsky quotation was from a column he wrote for the New York *Herald Tribune* in 1940. It was not the first time I used the quote. It appears in my *Report on Blacklisting* (page 2) without elliptical dots. According to a statement which Mr. Sokolsky sent to the House Committee on Un-American Activities last summer, he read the *Report* carefully. Apparently he forgot that his memory on that 1940 column had been refreshed so recently, for in his syndicated column on April 12 of this year he commented at length on my quoting him:

"Well, I might have written something like this before Congressional committees revised their rules, but I wondered what words were omitted where the four dots were used as substitutes. So I asked my young ladies to find these words of wisdom and they did in the New York *Herald Tribune* for March 25, 1940, exactly 17 years ago."

(One of the young ladies did the smart thing. She phoned me for the date of the column—which date, by the way, is also given in the *Report*.)

After he saw his old column and studied the words the dots stood for ("and by most administrative boards"), Mr. Sokolsky concluded that I had permitted myself "generous but uncivil liberties in this quotation." The reference to the administrative boards, it seems, made all the difference in Mr. Sokolsky's sweeping statements about Congressional committees. I still don't see why. But let Mr. Sokolsky speak for himself.

"So let me give just a little longer quotation than John Cogley does:

'I note in this connection that those who shout most fervently for civil liberties often defend the procedure of the Black and LaFollette committees and the National Labor Relations Board, but they condemn the Dies and Smith committees. On the one hand, they say that civil liberties are protected; on the other that civil liberties are impaired. Obviously they are not truthful. For civil liberties are always impaired by Congressional committees and by most administrative boards. The fundamental trial by jury, the right of a day in court, the right to be represented by counsel and many basic civil rights are impaired.'"

I gather from Mr. Sokolsky's tone that he thinks I distorted his meaning by leaving out the reference to administrative boards. Let me, then, add the paragraphs of his original column which followed immediately after the part he chose to quote himself.

The last words of that quotation were ". . . . many basic civil rights are impaired." It goes on from there:

"You will say that Congressional committees only investigate; they do not try. That is, in fact, a false notion. These committees put a man on the spot, bring in the reporters, camera men, newsreelers and demand to know, yes or no, whether it isn't true that he did so and so. He says he would like to read a statement proving that he is being maligned and his conduct misunderstood. Nothing doing! You can't read statements! Well, he says, have I done anything that's against the law? That isn't the point. They've given the public the impression they want to give, and the defendant is almost helpless unless he has a good publicity man of his own or shouts down the Congressmen, who don't like to be exposed to shouts.

"What about the civil-liberties involved in this technique? What about the civil liberties involved in a squint-eyed brat out of the Harvard Law School chasing around the country demanding to see private letter files and squeaking: 'When you talk to me you're talking to the government of the United States'? What are the civil liberties in that proposition?

"I should like to get this thing cleared up in some way. I should like to see an answer to the question, 'Has a man a right to be a Communist, Republican, Fascist, manufacturer or A.F. of L. labor leader or a farmer who owns his own farm without being subject to New Deal smear?' Perhaps the Republicans and manufacturers will not like the company I join them to. But the technique is used on all of them in the same way."

Mr. Sokolsky's column on my delinquency was headed "A Full Quotation on Civil Liberties" in the New York *Journal American*. The implication was that I had done him an injustice by not quoting all he wrote, in 1940, on the subject of Congressional committees. Well, here it is.

JOHN COGLEY.

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THE SCREEN

THE GLORY THAT IS GREECE

CINEMASCOPE and De Luxe Color have seldom been used to better advantage than in "Boy on a Dolphin," an adventure movie set in present-day Greece, displayed in all its glory. Greece looks so good in Milton Krasner's photography that you can appreciate the Parthenon even if Alan Ladd is standing in front of it, and you can enjoy the craggy scenery around the fourteenth-century Monastery of Metora even while Clifton Webb is perilously being hauled up in a basket-lift. Ignoring Sophia Loren as she runs through the streets of Athens and on the lovely island of Hydra or dives for sponges and treasure in the beautiful Aegean Sea is—it must be admitted—somewhat more difficult.

Director Jean Negulesco did not give his characters much depth, handicapped as he was by a foolish story. The film's title refers to a golden statue that sponge-diver Sophia Loren finds in the watery ruins of an ancient shipwreck. Quick as a flash, she acquires two partners, her sometimes fiancé played by Jorge Mistral as a handsome Albanian, and an unwashed, hard-drinking doctor, played by Laurence Naismith as an expatriate Englishman. She scurries off to Athens to sell her find to the highest bidder. Although she's interested in American archeologist Alan Ladd, whose immobile face is as stony as some of the ancient carvings he's cherishing, she finds Clifton Webb's offers more profitable financially. The rest of the thin plot is mainly concerned with Webb, who portrays an unscrupulous art collector with a plethora of money, wisecracks and passion for priceless antiques, and what happens when he tells Sophia to dive with Alan until he runs out of patience, money and air. While audiences may grow restless with the story in "Boy on a Dolphin," they will return with interest to the beautiful visuals of Greek ruins, mountains, towns, seascapes and Italian Sophia rising like a lovely Greek goddess from out of the sea.

ALTHOUGH "TARZAN and the Lost Safari" bears a label saying its exteriors were filmed in British East Africa and Belgian Congo, most of the picture, except for a few shots of animals, looks as if it were taken in English studios. This item in the long string of movies based on the character created by Edgar Rice Burroughs not only has a new Tarzan (athlete Gordon Scott, bulging with muscles) but also is the most pretentious in the series. Producer John Croydon gathered a fancier cast than usual to make up the safari whom the uncultured but heart-of-gold ape-man guides through the African jungle: two pretty girls (Betta St. John, Yolande Donlan) and three effete men (Peter Arne, Wilfred Hyde White, George Coulouris) none of whom would be able to survive against the villainy of ivory-hunter Robert Beatty or the activities of the elaborately made-up natives or the dangers of the jungle without the help of stream-swimming, tree-swinging Tarzan. Very little of this has much to do with Africa, but children who won't notice the painted backdrops may still be won by the Rousseauean noble character who is so much smarter and more likable than the sophisticated, civilized folk he shows around his jungle.

HOW SOPHISTICATED, civilized folk go wrong with what probably started out as a moving rural story is illustrated in "The Vintage." With some of this year's strangest casting and mixtures of accents, "The Vintage" expects us to accept Mel Ferrer and John Kerr as Italian brothers who escape from Italy into the wine country of Southern France after John has killed a man; they evade the police by posing as migrant workers and gathering grapes in the vineyards of a French farmer (Leif Erickson) but they complicate their own security in this unfriendly community when John falls in love with the farmer's wife (Michele Morgan) and Mel falls for her sister (Pier Angeli). The picture has its touching moments in the two romances; when John reveals the facts of his sad, war-scarred childhood; when the French are made to realize how they have mistreated the elderly uncle who lives with them; and when Theodore Bikel, as the leader of the real migrant workers, reveals himself as a man-of-good-will. But on the whole "The Vintage" is so arty and artificial that one longs for the simple and realistic films that Marcel Pagnol used to make so well. In one department, however, "The Vintage" excels: in its magnificent CinemaScope and Metrocolor photography the country and vineyards of Southern France are shown to wonderful advantage.

PRACTICALLY all of "Abandon Ship!" takes place in and around a captain's gig (a small boat designed for eight men but capable of holding fourteen) after a shipwreck in the South Atlantic fifteen hundred miles off the coast of Africa. It becomes the duty of the executive officer (Tyrone Power) to save as many as he can of the twenty-six men and women who are in the boat or clinging to its side. Since there are twelve too many of these passengers (or swimmers), the situation is not promising.

In spite of Power's scheme to get rid of the sick, wounded, elderly and weak first to reduce the number of passengers to thirteen, "Abandon Ship!" takes on

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an absorbing suspense as the film progresses and the commander carries out his plan person by person. Director Richard Sale does not have time to develop many characters well, but because of the good cast we get to know Marie Lohr as an opera singer, Mai Zetterling as the ship's nurse, Lloyd Nolan as a badly wounded officer, Moira Lister as a flashy society woman, James Hayter as a cook, and several others among those who survive or are set adrift. Tyrone Power plays the lead role manfully, forbidding as it is, and it is interesting to see how the passengers agree or oppose him and change in their opinions as he relentlessly proceeds to execute his plan.

PHILIP T. HARTUNG.

THE STAGE

THE LESSON OF PLEASURE

THE REVIVAL of "Brigadoon," which has much stirred the season's musical lethargy, will be offered for three weeks more at the Adelphi, and it would be invidious not to honor and commend its reticent grace. There is a special lesson in the simultaneous presence, on our stages, of "Brigadoon" and "My Fair Lady," for both are the work of Messrs. Lerner and Loewe, and both celebrate a sensibility which has diminished in theater no less than in life. The lesson I take to be that of pleasure, and the sensibility that of grace. For the first, American musicals have latterly misread *energy*, and for the second, *efficiency*: to that confusion we may trace the failure of the American musical theater, in recent years, to exhilarate more than the nerves. Messrs. Lerner and Loewe believe rather in subtlety and temperance: Mr. Lerner's lyrics blandish with their poised sentiment, Mr. Loewe's music with its melodic luxury. If the lyricist dominates "My Fair Lady" with an athletic wit (springing from Shaw), it is the composer who raises "Brigadoon" out of banality into charm. Mr. Loewe does not create a new musical sensibility, as does Kurt Weill in "The Threepenny Opera"; rather he gently exploits what I take to be his sentimental commitments to the school of Viennese operetta, restating for us in accessible terms the emotional opulence and benign fantasies of that period. There is, then, an "unreality" about his work, but the spirit's thirst for romance is constant, and what matters only is the kind of illusions which nourish that appetite. Mr. Loewe's have not the finality of major art—they do not, that is, lead us again, but deviously, into the heart of reality—yet no one will cavil: they are clothed with such unassertive grace.

The present revival, mounted with affection by a City Center company, is capital indeed, and encompasses at once the ceremonial virility of the Highland rituals and the tender privacy of the Wedding Dance. The musical authority of the occasion is absolute—specially lovely is the silken elegance of Mr. Robert Rounseville's tenor—and at least the first act is suffused with a pearly morning-freshness which deeply enchants and washes the heart. (*At the Adelphi.*)

RICHARD HAYES.

OF NOTE

A LAMENTABLE "PROTESTANT" STRATEGY

WRITING IN *Christianity and Crisis* (537 West 121st Street, New York 27, N.Y.), the Rev. Robert McAfee Brown of Union Theological Seminary takes issue with the recent demand by the P.O.A.U. that TV licenses be denied to two Jesuit universities. His complete remarks follow:

Since its formation several years ago, a group known as Protestants and Other Americans United for Separation of Church and State has conducted numerous forays into the "church-state problem." Most of these forays have excited either the concern or the scorn of Roman Catholics, and many more of them should have excited the concern and the scorn of Protestants.

The most recent action of P.O.A.U. makes clear that it is undeserving of Protestant support and that its tactics should be repudiated.

The background of the recent action is this: some weeks ago a television station in Chicago cancelled plans to show the movie "Martin Luther," clearly because of Roman Catholic pressures. It now seems clear that there were no "official" pressures, and the Chicago Chancery Office has been unequivocal in denying that it sought to incite any protest by Catholics. However, whether organized or not, a good many individual Catholics did bring pressure on the station. This action was deplored by Protestants in the Chicago area, and it was deplored by many Catholics as well. A Catholic journal, The Commonweal, was forthright in condemning such pressure and asserted that the action of Catholics in Chicago had set back the cause of free expression of opinion on television in an irreparably damaging fashion.

But P.O.A.U. decided to capitalize on this *cause célèbre* and, in direct retaliation for the "Martin Luther" episode, has asked the Federal Communications Commission to deny television licenses to two

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Jesuit universities. Its reason? The Jesuits are "aliens," because they are subject to a control that is lodged outside of the United States. Therefore, Loyola University in New Orleans and St. Louis University should be denied licenses.

This frantic maneuver by the P.O.A.U. indicates its inadequacy in coping with the presence of Catholicism in American public life. The group deplored the "tactics" which were used in Chicago to keep a Protestant point of view from getting a hearing, and then immediately turned around and employed identical tactics to keep a Catholic point of view from getting a hearing. This double standard, which says "It's all right for us to keep them off the air, but not right for them to keep us off the air," is divisive, shallow and ill-conceived.

The only clear-cut gain in the entire episode is the forthright candor of Mr. Archer, executive director of the P.O.A.U., who made his organization's motives quite clear: "Frankly our challenge to Jesuit ownership of television stations is part of a counter-attack against the sectarian pressure which has caused the banning of the film "Martin Luther" by a Chicago television station." This is Protestantism reduced to anti-Catholicism and adopting the strategy of the opposition.

Mr. Archer tries to pour oil over the waters he has thus troubled by asserting that his organization's stand "is not based upon any opposition to [the Jesuits'] religious principles." Would that there were forthrightness here! For this disclaimer will not stand even superficial scrutiny. Of course the P.O.A.U.'s stand is based on opposition to the Jesuits' religious principles, i.e., that a member of the Society of Jesus is responsible to the head of that order, whether he be an American citizen or an Italian citizen or whatever, and that the ultimate spiritual allegiance of any Catholic, whether Jesuit or not, is to the Pope, who happens at this writing to be a European. What the P.O.A.U.'s position boils down to is this: American Catholics can be full-fledged Americans only if they cease to be Catholics. *Quod est absurdum.*

It is furthermore disconcerting to ponder the implication that an American citizen is an "alien" if he gives his allegiance to someone above and beyond the United States of America. Perhaps the "Other Americans" in the organization's name have no problem here and can assert that their ultimate allegiance is to Uncle Sam. But the "Protestants" in the group ought to recognize that their allegiance is presumably not to Uncle Sam but to God (who at last reports was *not* an American citizen), a God made known in Jesus Christ (who, unlike the Pope, is not even a European, but lived all his life in that questionable part of the world known as the Middle East).

In short, it is impossible to take this latest action of the P.O.A.U. seriously. But the fact that the group gives the impression of speaking for all Protestants and that it can get newspaper headlines even for the tactics just described, makes it necessary for American Protestants not only to repudiate such shallow revenge action, but also to disassociate themselves in large numbers from an organization so ill-equipped to speak in their name.

COMMUNICATIONS

"SCHOOL BUSES"

Hamden, Conn.

TO the Editors: In your editorial "And Now, School Buses" [March 29] you report the feeling of Catholic parents that "much of the opposition to their point of view on issues like school buses has little or nothing to do with the Church-state question." As one who regrets unnecessary antagonism between Catholics and non-Catholics on questions of public policy, I too hope this one can be resolved outside the framework of the Church-state issue, which I agree is not directly relevant. Further, as the parent of six children who live a considerable distance away from our parish school, I have a personal interest in the provision of bus transportation and other "auxiliary services."

On the other hand, we must expect our non-Catholic neighbors to continue to invoke the First Amendment in their efforts to thwart auxiliary services as long as they suspect that Catholics will refuse to acknowledge any fundamental distinction between support of health and welfare services to parochial school children and support of the parochial schools themselves.

Mrs. Eugene Meyer made this point in a speech in 1947 when she said she agreed with Supreme Court Justice Black in his opinion (New Jersey bus case) that no American child because of his faith shall be excluded from the benefits of public welfare legislation. Mrs. Meyer went on to say ". . . if parents choose to send their children to parochial schools, we cannot for that reason renounce our public responsibility for their health and welfare. I believe there is a clear line of demarcation that can be drawn between welfare services to all our children and encroachments on the separation of Church and State. . . . I concede, however, that the many states which now legally prohibit all expenditures of public funds for non-public schools, will not modify their constitutions and grant parochial school children these public services, until the Catholic leaders make it crystal clear that their demands for tax-support of these schools will stop at this line of demarcation. . . ."

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It appears that Catholic spokesmen have not yet provided adequate reassurance on this point. If this is true, and for as long as it should remain true, then I believe we must expect non-Catholics, out of suspicion and hostility, to insist that the First Amendment is pertinent to the dispute about bus transportation or any other auxiliary services for parochial school children.

PAUL F. NAGLE.

"SOURCES OF HUMANISM"

Notre Dame, Ind.

TO the Editors: The interesting article, "Sources of Humanism," by Michael Novak [Jan. 8] contains a number of statements with which the student of Plato must in justice join issue. Plato was certainly not the absolute Utopian for whom man was wholly good, but like St. Thomas Aquinas he saw and said that man is a composite creature—the charioteer (reason) with the two horses (emotion and appetite) in the *Phaedrus* (246 AB), the combination of a man, a lion, and a many-headed beast under the external appearance of a man in the *Republic* (588 CD). Plato saw in man the union of the divine spark with the clay, and realized, as Christianity has realized, that life is a constant struggle between the forces that draw man upward to his true home and those that would debase him.

Plato's "Utopia," the Republic, contains these wistful words: ". . . the city whose establishment we have described, the city whose home is in the ideal, for I think it can be found nowhere on earth. . . Perhaps there is a pattern of it laid up in heaven for him who wishes to contemplate it and so to constitute himself its citizen" (592 B). The last phrase, *"heauton katoikizein"* can also mean "found a city in himself." It is often forgotten that in the *Republic* Plato's real purpose is not to plan an ideal Utopia but to illustrate the nature and work of true justice and to prove its value for the individual in time and eternity. Plato holds with Christ that it will not profit a man to gain the whole world if he loses his soul.

Unlike later platonizing philosophers and Manichean idealists, Plato never said that the body is evil, though he constantly emphasizes the value of the soul in comparison with material and bodily things (*Rep.* 589-90, 618-19). If, in the *Phaedo* (67 D) he calls the body the prison of the soul he is not expressing a "baneful" heresy, but rather that nostalgia for union with the divine which also tortured St. Paul when he said, "Who shall deliver me from the body of this death?" and which was expressed in the same figure of the prison by St. Ambrose, St. Theresa, St. John of the Cross and other holy men and women. Perhaps most people do not become aware of the limitations of the body until age or illness forces this consciousness upon them, but sensitive souls are often tormented by their inability to see God or to serve Him fittingly while they are enclosed in the sinful flesh. Can we not rather say that Plato was great enough to resolve the paradoxes of man and his world—for paradoxes there must always be: we must die to live; we must hate to love; we must be bound to God in order to be free; we must perfect our individual selves by serving the commonwealth? But lesser minds and souls took one or another of these Platonic paradoxes and proceeded to spin them out to improper lengths, even as the various heresiarchs took one or another of the doctrines of the Church and taught these to the exclusion of other equally important truths.

Plato evidently felt something of that very tension or antithesis of which Mr. Novak speaks near the end of his article, "Man's nothingness and yet his capacity for all the infinity he can imagine." In this he is a true humanist, and also in his "sweet reasonableness," shown, for example, in the *Republic* 571-2: "When a man's condition is healthy and sober, and he goes to sleep after arousing his rational part . . . while he has neither starved nor indulged to repletion his appetitive part . . . and when he has similarly tamed his passionate part and does not after a quarrel fall asleep with anger still awake within him . . . in such case he is most likely to apprehend truth." If Plato banished the poetry of Homer from his ideal state it is because he wished youth to be brought up with proper ideals of virtue, not corrupted by tales of adulterous or thieving gods. In the *Laws* he permits music and dance, hymns to the gods and songs in praise of good men who have passed away. It is not safe, he adds, to glorify the living (*Laws* 801-2). If he requires a community life of the rulers it is for the same reason that prompted the Church to require the celibacy of the clergy and encourage a life of poverty and obedience—that man may not be tempted to sacrifice the good of the commonwealth to selfish personal interests, that he may be free for the things of God and the service of his neighbor.

It is unprofitable to speculate on what Plato's attitude toward the Incarnate Word would have been, had he been privileged to meet Him. But in the *Phaedo* (85 CD) Plato expresses his wish for a divine "logos" to give him greater certainty than human reason can give. In the *Phaedrus* (250 D) we find an even more significant passage: "Of beauty we have the clearest perception, for it comes to us through the bodily senses, by which wisdom is not perceived. For this would inspire tremendous passion if a clear image of it appeared before our eyes." And the fulfillment rings out in the Christmas Preface: *Ut dum visibiliter Deum cognoscimus per hunc in invisibilium amorem rapiamur.*

STELLA LANGE.

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The Powers of Reason, The Betrayals of Fear

THE LION AND THE THRONE: The Life and Times of Sir Edward Coke. By Catherine Drinker Bowen. Atlantic-Little, Brown. $6.

By ROSEMARY F. DEEN

WHEN SIR Edward Coke concluded his *Institutes of the Laws of England,* his counsel to judges was: "Fear not to do right to all, and to deliver your opinions justly according to the laws; for fear is nothing but a betraying of the succours that reason should afford."

Coke's own life was not notably tempered either by reason or fear, though his career and his writings were devoted to what he called the "Artificial Reason" of law. He spent forty years in the courts of Elizabeth and James as Attorney General and Chief Justice, and in Parliaments as Speaker and member of the House of Commons. His *Reports* and his *Institutes* are classics of the law, forming a bridge between medieval and modern law.

In her admirable biography, Mrs. Bowen has to cope not only with the length and richness of Coke's life, but with its "outrageousness." To the end of his life, she says, no one could be sure what he would do or say. It is not easy to be sure of him now. He spoke of reason, but he seemed often tempted by a certain violence. His career shows inconsistencies, high-handedness, and considerable aggression. He could prosecute with legal sophistries, threaten a jury from the bench, and use armed men and a battering ram to settle domestic quarrels. On such occasions, presumably, he left to others the "succours of reason."

Coke's lifetime saw many modern customs and rights take form. Important questions were open at a time when the vigor and energy with which questions were pursued went a long way toward settling them: Are the powers and liberties of the House of Commons given by right or by the king's grace? What is the jurisdiction of the various courts? Which is superior, common law or the king's prerogative? What is the effect of a writ of habeas corpus? Coke's energy in inquiry was prodigious, issuing in famous judgments, instructions to Parliament, one dismissal from office, and a sojourn in the Tower.

As Attorney General, Coke prosecuted such famous defendants as Essex, Raleigh, and Guy Fawkes. His ferocity and zeal for the crown were notorious. When he was made Chief Justice of Common Pleas, he became a different man. Such a turning point in a man's life, of course, is not rare. Mrs. Bowen admits his legal inconsistencies and tries to show that his change was logical. The Attorney General was traditionally the "King's Watchdog"; the Chief Justice, on the other hand, was bound to uphold the common law. Much of Coke's activity moreover, was provoked by James' attempts to establish his prerogative as divine right.

Supporting James was such a mind as Francis Bacon, brilliant, complex, and well tempered to service. "The twelve Judges of the realm," he wrote, "are as the twelve lions under Solomon's Throne. They must be lions, but yet lions under the throne, being circumspect that they do not check or oppose any points of sovereignty." A circumspect lion is a strange symbol. Coke, certainly, was the more familiar lion rampant.

Coke's first attack was on the oath *ex officio*. Ecclesiastical courts were using the oath to examine men on matters of opinion and belief. Coke declared the practice against reason and common law: "No man . . . shall be examined upon secret thoughts of his heart or of his secret opinion. And the defendant must have . . . the bill [of charges] delivered unto him, or otherwise he need not answer to it."

James recognized the threat in Coke's zeal for the common law. Common law, after all, rose out of sources so indifferent to kingly authority as Magna Carta and customs of personal liberty and property rights. Prompted by Bacon, James attempted to curb Coke, not with noticeable success.

James made use of the judges' duty to consult with him as a pretext to ascertain judgment before trial. In Peacham's Case he succeeded, but in the Case of Commendams Coke refused to stop proceedings for a "consultation" in a suit to which the king was party. James was notified that the judges' oath also forbade them to delay justice "for the letters of the king or . . . for any other cause." Under pressure, all the judges but Coke agreed to "consult" in the future. Coke's reply brilliantly combined a defiant evasion with a reminder that a judge's business is to decide *particular* cases: "When the case should be, he would do that should be fit for a Judge to do."

One of Coke's most important acts was his part in the Petition of Right of 1628, particularly the questioning of habeas corpus. Originally the writ merely brought into court a person needed for proceedings. Coke affirmed that the writ made it necessary to show cause for detention so that the prisoner might be bailed or freed. He had not always said so, however, and he suffered the humiliation of being cited against himself. In acknowledging that he had been wrong, Coke was not above giving one personal reason for his change —his seven months in the Tower while the crown looked about for charges.

Like many great judges, Coke made a distinction between laws and the Law. The Law for Coke was equivalent to right reason and was superior to laws. The Law is often expressed in great dissents to existing laws. This distinction, enabling courts such as our Supreme Court to review legislation, is the root of Coke's most controversial opinion: "When an Act of Parliament is against common right and reason, the common law will control it and adjudge such Act to be void."

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Mrs. Bowen's achievement in this book is to give liveliness and movement to a formidable mass of historical and legal detail. Her chief means is narration, which she prefers because it is "more persuasive." For a biography of Coke it was a wise choice. In the chronology of changing times, his inconsistencies have a logic they could not have in exposition.

Mrs. Bowen reveals Coke's characteristics well, though she does not attempt the springs and motivation of his character. One wonders how complex or simple Coke was. Was he developing a great concept of justice? Or was he driven by a natural aptness for power, being only by chance on the side history has fulfilled? Such questions would probably have dislocated the architecture of her narration, whose subject is Coke *and* his times.

As a biography of the times, the book is superb. Every important figure is presented together with the details of life down to the weather. There is copious material especially from diarists and letter writers to make us see their world as those men saw it.

Though Coke lived three centuries ago the book is timely. It was the time of genesis for modern politics. We know as well as any age how war and the threat of war complicate the application of political theory to the problems of constitutional guarantees, legislative investigations, the power of courts, and religious vs. national loyalty. That we still debate political problems raised in the seventeenth century will dismay only the optimist. The realist recalls with Coke how limited is the power of reason to settle root difficulties, liable as it is to the betrayals of fear.

Safe for Export

HOME WITH HAZEL & OTHER STORIES. By Mark Van Doren. Harcourt, Brace. $3.95.

By WILLIAM DUNLEA

IN THE title story of this collection a man conjures exact pictures of what is going on miles away. Returning to his home town after a long absence he keeps trying to hear something that doesn't come through. When he calls on his erstwhile classroom sweetheart he understands: she was struck speechless the day he jilted her and hasn't uttered a syllable since. In another piece a buggy seaman tries to edify his barma'am by chatting over his shoulder with a nonexistent friend who keeps him steady at the helm when he's ashore; it works too well and she becomes more than friends with the seaman's companion. There is also a story in which the reader of a dead man's diary imagines himself to be the wretched writer, and he is.

Allowing that mirthless whimsies such as these are not the best of Mark Van Doren's collection, they do bulk large enough to set the formal limitations of the whole. Most of the stories are two-sided, as if we were being led through a threatening underpass to a light-soaked exit; for Mr. Van Doren is always hard at hand generating a mellow atmosphere and bucolic charm. Sometimes the *bizarrerie* is like a death mask beneath which a radiant visage is being quickened to life. However, there is too little to offset the weltering sentimentality.

The best way to read the book is off the top level; the greater part will then yield modest enjoyment. This is a strangely unimpressive collection, despite evidence that it is the work of a poet who delights in the material that has chosen him. His people are not wire figures, for if anything they are drawn too large for the context: Mr. Van Doren is never one to sin by default. They are nearly all jolted out of their prosaic element by implausible melodramatic transitions. For the short-story writer who tries to resolve tensions dramatically will be carried away into melodrama. This happens here frequently, most embarrassingly in the piece about an aging man with a passion for "saving" very young girls from himself.

One device is pressed to serve over and over in these selections: "ordinary" folk are caught at their most ordinary preoccupation just when they are suddenly introduced to extraordinary circumstances. This causes them to question the ordinary detail, even to suspect some guilt in their preoccupation. The author is actually manipulating the "discovery" incident to animate the normal state of the particular soul; yet in no case does he show what makes the ordinary so special *this* time. The scheme works once or more, then defeats itself. The people and their problems too closely resemble one another, and it becomes obvious the writer is seeking to bore through the armor of their ordinary aspects by abandoning them to weird happenstance or plain hallucination; the unusual is merely injected, though it is supposed to have grown out of the usual. A more technical barrier to credibility is the prose itself: Van Doren seems to be writing the same story nearly everywhere. If this were a novel, the continuity of tone would be admirable. Here, unfortunately, it detracts.

The humor is most determined and the irony least persuasive in the many attempts to be folksy. In one of these flings ("The Tussle") the irony is unintentional and reveals a striking naïveté about what constitutes good clean fun in the working off of abnormal urges. Yet, with all of this *Home With Hazel* remains safe for export.

To Span the Gap

THE BRIDGE: A YEARBOOK OF JUDAEO-CHRISTIAN STUDIES. Volume II. Edited by John M. Oesterreicher. Pantheon. $3.95.

By ELIZABETH BARTELME

THIS IS the second volume of Father Oesterreicher's series of yearbooks designed to span the gap between Jewish and Christian thought and attitudes. As in the earlier volume, the approaches and considerations are various and, in most cases, highly original. The scholars who have contributed to *The Bridge* illuminate the areas of their studies with impressive learning, objectivity, and a kind of pas-

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sionate charity that demands attention.

In its overall conception *The Bridge* achieves its intention admirably. If some of the essays are more successful than others, even the less stimulating articles foster understanding and strike a blow at the barriers that separate Jew and Christian. And there are several selections in the book that can only be classified as brilliant. Charles Journet's "The Mysterious Destinies of Israel" is a magnificent unfolding of the action of God-driven forces upon the Jews of the Old Testament to bring them to the realization of their Messianic yearning.

Skillfully employing his formidable knowledge of Scripture, Monsignor Journet synthesizes the elements in Jewish religious history that bear directly on the destiny of Israel. He brings out the election of Israel, the spirit of ransom so free and active among the Jews, the gradual revelation of the prophetic vision with its great culmination in Christ. He emphasizes the ardent acceptance of the Messiah by His disciples, all of whom were Jews, pointing out that this handful of men and women accepted in its fullness the destiny for which their race had been prepared for centuries.

"Never again," writes Monsignor Journet, "will the Church on earth be so fervent, so loving, so pure, as when she was Jewish. . . . Latecomers to the Church owe to the Jewish people from whom God chose the Christ . . . an admiration tinged with envy; we owe them admiration which is radically incompatible with contempt, aversion, hatred, in short with anti-Semitism." And in a reminder that Israel's destiny as the elect is still far from being fulfilled, he castigates Christian nations which, "sluggish toward their own conversion, stand in Israel's way. By the mediocrity and all too frequent hypocrisy of their Christian lives, they scandalize the Jews."

Journet's study stands side by side with another rich and scholarly contribution by Quentin Lauer. "The Genius of Biblical Thought" is a striking discussion of what Father Lauer describes as "the dynamic and existential character of Hebrew thought," in which he contrasts Jewish philosophical attitudes with the more static, rational elements of Greek thought. This dynamism, he affirms, is brought out clearly in the Jewish attitude toward creation, which in its metaphysics—indeed in its vocabulary—admits of no inactivity. Putting this attitude in a modern context Father Lauer points out that the problems posed by evolutionary processes in matter, for example, would not have troubled the Hebrew; for him a state of motionlessness was inconceivable; he was oriented toward a becoming. Again the Hebrew vision of man "living corporeally, sensibly," and the concept of time as actual, imply this same orientation toward being. The Hebrew was at home in a world of movement and genesis. Father Lauer's article is particularly relevant at a time when much philosophical speculation is devoted to the existential and when, as he puts it, "psychology liberates the spiritual."

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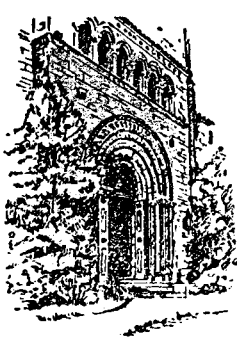

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The same concept of dynamism appears in Alexander Jones' "The Word Is a Seed," a study of the growth of the idea of the word of God in Scripture. It deals with Israel's history as a record of the word of God—"the acted word"—whose force is felt more and more strongly until it is necessary in its movement in history to appear in an actual manner. This wholly theological essay is almost poetic in tone and conveys a tremendous sense of the Christian mystery rooted in Israel. Father Jones' work, together with Journet's and Lauer's, are the three most profound offerings in the yearbook and those most worthy of thoughtful reading.

Which is not to say that there are not others of considerable value, not the least of which is Father Oesterreicher's examination of the Community of Qumran. This interesting assessment of material contained in the Dead Sea Scrolls is augmented by critical evaluations of some of the writings that have appeared since the discovery of the scrolls.

Joseph Moody reconstructs the Dreyfus Case and discusses its repercussions and its pertinence to Catholics; William Keller contributes a searching analysis of anti-Semitism in the Soviet Union; and Edward Flannery discusses the memorandum drawn up by the World Council of Churches in 1954 on "Christ—the Hope of the World," which excluded Israel from any part in Christian hope, and which, he feels, demonstrated a great division on the part of Protestant thinkers on the "nature of the Church and of Scripture."

As for the selections in the area of the humanities, I found them only moderately interesting, and, in the case of Ulanov's study of Michelangelo's Old Testament prophets, downright dull. Not one of them conveys the intense intellectual excitement of the theological and philosophical studies. This, however, cannot be said of the reviews, which have a uniformly stimulating approach and are models of clarity.

Father Oestereicher is working in a highly specialized sphere and aiming at an intellectually alert audience. Since these factors will undoubtedly limit the appeal of his book, it is worth noting that such a courageous attempt to bring out the harmonies that exist in Judaeo-Christian culture is an act of faith that ought to be repeated again and again. The underlining of a common heritage and the acknowledgement of meeting places can never be emphasized too often. This, it seems to me, is what *The Bridge,* in a truly ecumenical spirit, is trying to achieve and what it goes a long way toward accomplishing.

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THE NATURE OF PASSION. By R. Prawer Jhabvala. Norton. $3.75.

By PATRICIA DONEGAN

THIS IS the story of a family caught in the changing times of a new India, and the chronicles of its members are set down with gentle satire and good humor. The highly believable and interesting characters whose problems, as persons and as parts of a family, determine *The Nature of Passion,* are seen in relation to the father, Lala Narayan Dass Verma, Lalaji for short, patriarch and businessman, opportunist of the present and adherent of the past. Lalaji, whose warmth and good humor are no less a part of his makeup than his shrewdness and skill at making money, has a favorite daughter, Nimmi, upon whom he lavishes all the privileges that money can buy, but who, in the last analysis, must bow to the dictates of convention and family custom.

Mrs. Jhabvala lets no opportunity for satire escape her. Moreover, she succeeds in manipulating a number of single characters within the broader outline of the family in an extremely skillful manner. She defines each personality, its conflicts and aims, and then makes it part of a moving pattern. Nevertheless, each character is followed with interest, which adds to, rather than detracts from, the import of the story, and each figures smoothly in the resolution at the end of the book.

There is Chandra, for instance, one of Lalaji's sons, Cambridge-educated, tentative and narrow, and his snobbish wife, Kanta. Contrasted to him is his brother Viddi, vaguely aspiring towards the arts and exploited by his pseudo-artistic friend. Again, there is Nimmi, young, yearning for the night clubs and tennis courts of the emancipated woman, both sensitive and superficial in the way of young college girls everywhere.

Along with her fascinating characterizations, Mrs. Jhabvala has

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written some very funny individual scenes. Even though these occur in India, they will not seem very strange to Occidental readers. Some of the situations in the women's quarters are humorously familiar, as is the cocktail party at Kanta's house, at which the stilted correctness of the government officers has full play.

"After the first greetings were over, there might have been an awkward pause, but Mrs. Ghosh, who was a very lively—even vivacious—lady, said 'Again today it has been too hot,'—comically turning her eyes up to the ceiling while she fanned her face with her hand and pouted. So then they discussed the weather, with each one adding a contribution, and when this subject had been exhausted, Kanta got up and brightly asked, 'What will everybody drink?' opening the cocktail cabinet of which she was very proud. She and Chandra handed the drinks round themselves, which created a charming impression of informality."

Lalaji is the most interesting and certainly the strongest character in the book. He is the one who takes advantage of the present, makes his money from it, and ignores its pretensions. He is a man of vigor and warmth, with his roots solidly in the tradition of his ancestors. His children, with the possible exception of Nimmi, seem pale reflections beside him. And this, perhaps, is what the author is trying to say, in her very amusing and delightful fashion—that the new world is to be used and grasped and dealt with as Lalaji deals with it, that one should not simply exchange new pretensions for old and then become subject to them. And because Mrs. Jhabvala is an excellent craftsman and a knowing satirist, she has said this very well indeed.

REVIEWERS

Rosemary F. Deen is engaged in advance studies at the University of Chicago.

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